



433
William Walker his last ¹² 1711

God give him grace and him
to look on it that he may
run that happy race and
heaven be his dwelling place,
and when the bell begins
to toll Lord Jesus Christ
preserv us Safe Amen

1711

Wm Walker

In time of ~~post~~
y springs are ~~plu~~
ty But in time
of ~~Adamsittye~~
one in twenty

Ellin Heap

Hor Rock

17 $\frac{11}{12}$

this book was given me by

William
Ellin Walker
Heap 1711

1413. C. 13

William Walker his book

1718

William
Walker
His Book

William

Walker Esq. Book 3

1713



Printed for Will: Marshall

179 D. York

T H E
Child's Delight:

Or Instructions for
Children and Youth.
WHEREIN

All the chief Principles of the *Christian Religion* are Clearly (though briefly) Opened.

Necessary to Establish young People in God's Truth, in opposition to Error in these perilous Times.

TOGETHER

With many other things, both Pleasant and Useful, for the Christian Education of Youth; with Letters to Parents.

Adorned with several Copper Cuts, teaching to Spell, Read, and cast Accompts.

With a short Dictionary interpreting hard Words and Names. Likewise, a Form for a Bond, Bill, or Receipt; And a Table showing the Interest of any Sums, &c. Fitted for the use of Schools, and useful for all Families.

By B. Keach, Author of the *Scripture Metaphors*.

The Third Edition Corrected.

London, Printed for William and Joseph Marshall, and Sold by them at the Bible in Newgate-Street.

Price Bound Sixpence.

THE

Child's Delight:

Of Instructions for

Children and Youth

WHEREIN

All the Principles of the Christian Religion
Are Explained in a Plain and Familiar Manner
Necessary for the Instruction of Young People in
God's Word, and to prevent them from Error
in their religious Opinions.



44

Which many other things, both Pleasant
and Useful for the Christian Education of Youth;
With Extracts to be used.

11/20
160

Adorned with several Copper Plates, con-
taining the Alphabet, and the four Accomplish-
ments of a Christian.

With a Glossary of the Words used in the
Book. Also a Table showing the Face of the
Sun, Moon, and Stars, as they appear in the
Heaven. The Figures for the use of the
Arithmetic.

By J. A. Author of the *Primer*, &c.

THE CHILD'S DELIGHT

Printed for W. W. and J. W. in the Strand, London.
By J. A. the Bible in the Strand, London.
By J. A. the Bible in the Strand, London.

THE Child's Delight :

Or Instructions for Children and Youth.

An Alphabet of several Sorts of
Letters.

The English Capitals.

A B C D E F G H I K L M N O
P Q R S T U V W X Y Z.

The English small Letters.

a b c d e f g h i k l m n o p q r
s t u v w x y z.

The Capital Roman Letters.

A B C D E F G H I K L M N O P Q
R S T U V W X Y Z.

The small Roman Letters.

a b c d e f g h i k l m n o p q r s t u v w x y z.

The Capital Italic Letters.

A B C D E F G H I K L M N O P Q R S
T U V W X Y Z.

A 2

The

Instructions for Pouth.

5

bat bet bit bot but
 cad ced cid cod cud
 dap dep dip dop dup
 gad ged gid god gud
 hac hec hic hoc huc
 lap lep lip lop lup
 bra bre bri bro bru
 cha che chi cho chu
 dra dre dri dro dru
 fla fle fli flo flu

Words of one Syllable.

A	choice	F	hole
ace	crum	face	huge
ale	cure	fence	
are	D	fine	ile
age	dale	force	inn
B	dance	forge	judge
babe	did	G	juice
blaze	done	gate	L
bone	dote	give	lade
bore	dove	gone	leave
brake	E	grove	life
C	edge	grudge	love
cage	else	H	M
chance	ear	hate	made
charge	eye	hast	mete
chide		hedge	more

A 3

mole

The Child's Delight, or

mole	nine	owe	peace
myrrhe	nose	P	pipe
N	O	plague	Q
name	oak	plunge	quake
neck	once	pale	quire

Words of Two Syllables

A	A	B	B
A-base	Abase	Bab-ble	Babble
a-bate	abate	bab-ling	babling
ab-ba	abba	ba-con	bacon
ab-ject	abject	bad-ness	badness
ab-jure	abjure	ba-son	bason
a-ble	able	bas-tard	bastard
a-bode	abode	bath-ing	bathing
a-bove	above	by-blow	byblow
a-bound	abound	C	C
a-bont	about	Cab-bage	Cabbage
a-broad	abroad	car-cass	carcass
ab-sence	absence	card-ing	carding
a-buse	abuse	car-man	carman
ac-cept	accept	car-ter	carter
ac-cess	access	clean-feth	cleanseth
a-byss	abyss	D	D
a-corn	acorn	Dab-ble	Dabble
ac-count	account	dag-ger	dagger
ac-cuse	accuse	dan-cing	dancing
ac-curst	accurst	de-cease	decease
ac-quaint	acquaint	de-mure	demure

Words

Instructions for Youth.

7

Words of three, four, five and six Syllables.

A

A-bac-ted
ac-com-plish
ad-mo-nish
ad-mit-tance
Bac-bi-ter
back-sli-ding
bad-gerf-skins
bar-ren-ness
school-mas-ter
scorn-ful-ness
thrif-ti-ness
A-ban-don-ed
ac-com-plish-ment
ac-know-ledg-ment
arch-bishop-rick
arch-dea-con-ship
a sto-nish-ment
blood-guil-ti-ness
burnt-of-fer-ings
bu-si-bo-dy
ca-te-chi-sing
com-me-mo-rate
com-man-de-ment
cor-re-spon-dance
coun-te-nan-cing
ken-tish-pip-pins

A-bo-mi-na-ble
ac-com-mo-da-ted
ba-by-lo-ni-ans
burnt-sa-cri-fi-ces
ca-te-chis-ti-cal
cir-cum-spec-ti-on
com-me-mo-ra-ted
com-men-da-ti-on
con-dem-na-ti-on
con-spi-ra-ti-on
con-ster-na-ti-on
con-sul-ta-ti-on
con-ver-sa-ti-on
dis-po-si-ti-on
dis-pro-fi-ta-ble
do-mi-na-ti-on
ec-cle-si-a-stick
em-pha-ti-cal-ly
ex-pe-cta-ti-on
ex-tra-va-gant-ly
fun-da-men-tal-ly
A-bo-ni-na-ti-on
al-pha-be-ti-cal-ly
be-a-ti-fi-ca-ti-on
cir-cum-val-la-ti-on
de-ge-ne-ra-ti-on
ec-cle-si-as-ti-cal

Qu.

The Child's Delight, or

Qu. What call you a Syllable?

Ans. A Syllable is an exact full sound of so many Letters as may be spell'd together; as in Redemption are four Syllables, Re-demp-ti-on.

Qu. How many Letters be in a Syllable?

Ans. Any number under nine.

Qu. What single Letters make a Syllable?

Ans. Any of the Vowels, a e i o u; as for example, a-ba-se, e-cho, i-dol, o-bey, u-ni-ty.

1.
Learn to read, good Child, with Care,
For what with Learning can compare?

2.
It is a rare and precious thing,
Which will both Grace and vertue bring.

3.
It yieldeth Joy, Delight, and Pleasure,
With Riches too, the chiefest Treasure.

4.
It yieldeth Peace in time of Grief;
In trouble great, it brings Relief.

5.
It's pleasing unto God above,
And doth procure thy Parents love.

6.
'Twill Comfort yield, and cheerful make,
When Parents dye, and Friends forsake.

Instructions for Youth.

9

7.

It is more rare than Chains of Gold,
The worth of it cannot be told.

8.

'Twill be a portion very sure,
That will abide, and still endure.

9.

When all thy other portion's gone;
Thou wilt have this to live upon.

10.

When others have their Riches spent,
True Virtue will yield the Content.

11.

All Earthly Riches may decay,
By Fire be burn'd, or took away.

But Thieves cannot rob that Youth,
Whose Soul's enriched in God's Truth.

12.

Should Papists in this evil Day,
Thy Bible burn, or take't away.

14.

If thou dost learn God's Word to bide
Within thy Heart, it will abide
With thee, what-ever doth betide.

15.

No place like that, most certainly,
To keep God's Word in, till you dye.

16.

Both Consonants and Vowels too,
Learn thou therefore with speed to know.

17.

17.

All Words learn thou rightly to spell,
And strive to read true English well.

18.

And also learn now in thy Youth,
To know and fear the God of Truth.

19.

Learn to resist the poysonous Evil,
That flows from Sin, the Flesh and Devil.

20.

And learn with care to understand
God's Will, and what he does command.

21.

Learn thou dear Child, a vertuous Mind,
Unto good ways be thou inclin'd.

22.

Learn thou to know what Adam's Fall
Hath brought on thee, yea, and on all.

23.

The woful state that thou art in,
By original and actual sin.

24.

Learn thou to know, and then with grief,
Seek unto Jesus for relief.

25.

O cry for Faith ; on him depend,
And thou'lt be happy in the end.

26.

O learn by Prayer on God to call ;
Get Grace, dear Child, and thou hast all.

Proper

Proper Lessons & Instructions for Children

The First Lesson.

Re-mem-ber now thy Cre-a-tor in the Days of thy Youth, be-fore the e-vil Days come.

The Second Lesson.

Child, Re-mem-ber God, so as to Fear, Love, Serve and Wor-ship him, that for-med thee in thy Mo-thers Womb, and gave un-to thee both thy Breath and Being.

The Third Lesson.

Re-mem-ber the Lord is a Ho-ly God, and ha-teth all man-ner of Sin and Wick-ed-ness; Pride, Ly-ing, and Dis-o-be-di-ence to Parents, and e-ve-ry e-vil Work, and with-out Ho-li-ness, no Man shall see the Lord.

The Fourth Lesson.

Re-mem-ber the Lord is a Just God, and will not ac-quit guilt-ty and im-pe-ni-tent Sin-ners: He turn'd *A-dam* and *Eve*, our first Pa-rents, out of Pa-ra-dice, for their Dis-o-be-di-ence; and sent a Flood, and drown-ed the old World, for their Wick-ed-ness: Also, con-su-med *So-dom* and *Go-mor-rab* by Fire from Hea-ven, and caus-ed the Ground to o-pen, and swal-low up *Ko-rab*, *Da-than* and *A-bi-ram*, for their Sin.

The

The Fifth Lesson.

Re-mem-ber God is al-so om-ni-sci-ent
he know-eth all things; he is in-fi-nite in
know-ledge, he knows e-ve-ry word thou
speak-est, nay, he per-fect-ly know-eth the
ve-ry thoughts of thy Heart, *the Lord know-
eth the thoughts of Man that they are but vain*
Psal. 94. 11.

The Sixth Lesson.

Re-mem-ber the Lord is a God of Pow-
er; a great and ter-ri-ble God: He made
the World of no-thing; and he up-hold
and pre-serves it, and all Crea-tures that
dwell there-in. He hath ab-so-lute power
and so-ve-reign-ty over all Kings and King-
doms. He can set up and pull down, wound
and heal, kill and make a-live at his plea-
sure.

The Seventh Lesson.

Re-mem-ber the Lord is a wise God
yea, the Foun-tain of all Spi-ri-tu-al Wis-
dom and Know-ledge. He go-verns all
things ac-cord-ing to his wise Pro-vi-dence
and know-eth what is best for thee: O cry
(ear-ly in thy Youth) to this Wise God
to give thee Wis-dom, and an un-der-
standing Heart.

William Waller
his Book 1712:

Thomas Mason
his Book 1765

Who was y^e first Man ~
A Man.



Who was a Man after Gods
one Heart. David.



Who Kild his Brother
Cain.



Who build y^e Ark & Onler
Righteous in his Day. Noe.



Who was the Oldest Man ~
Nathaniasalem.



Who wr^oggle with y^e In
of Gods Jacob.



Who was hated of his Bre-
thren. Joseph.



Who Was the Faithfull
Abraham.



B

after Gods
avid



of Omer-
is Dav. Aod



with y. Ino
Jacob.



Each pulg. Ma
ham.



Who was translated that
he should not se Death, Enoch.



Who was meekest Man -
Moses.



Who was y strongest Man -
Samson.



Who was y wisest Man -
Solomon.



Who was y Patientest Man -
Job.



Who prayd that it might not
Rah for 3 Year's. Elias.



How did he Enter in to
the world by Adam.



Who was Capt in to y Lions
Den. Daniel.



With Most Grateful
Respects
Yours
J. G. C.

Who is
more Sh



Who is
the Dr



Who be



Who d

Ch

B



Who were cast into fire For
nause Shadrach Meshach Abednego

Who was Eate by Wormes.
K. Herod



Who did Christ Raise from
the dead Lazarus

Who was touch with Death
Ananias & Sapphira



Who betrayed Christ
Judas

Who was converted on way
to Damascus Paul



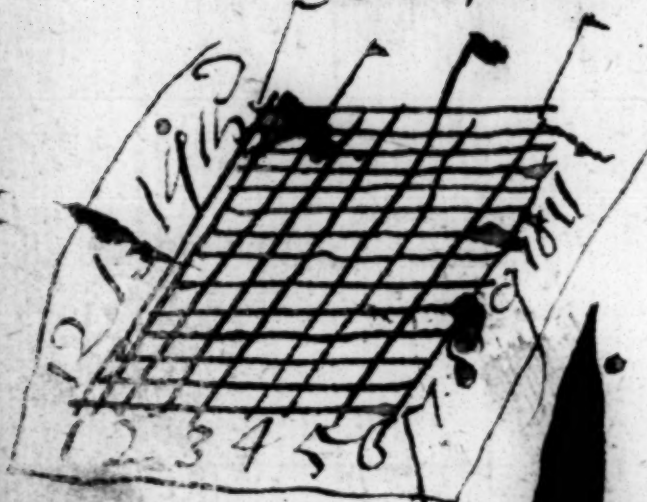
Who denied
Christ Peter

Who is the
Savior of
Mankind



IESUS.

16972 16372
to 'the first of the
Ship



William
Walker
Book
1766



Chalk



Instructions for Youth.

13

The Eighth Lesson.

Re-mem-ber the Lord is a mer-ciful God, ex-ceed-ing rich in Love, and full of com-pas-si-on to all his Crea-tures. His mer-cy is so great, that he sent his Son to dye for sin-ners. 'Tis God that sends thee Food and Ray-ment.

The Ninth Lesson.

Re-mem-ber al-so that the Lord is a God of Truth and Faithfulness: He keeps his Word, and will ful-fil his Pro-mi-ses to all that fear and serve him in Truth and Up-rightness of Heart.

The Tenth Lesson.

From hence, O Child, thou may-est un-der-stand, that God is a glo-ri-ous God; he that made thee de-serv-eth to be re-mem-bred, and thought up-on. O ho-nour, fear and serve him whilst thou liv-est; for if thou dost, he will glo-ri-fie thee in Hea-ven, when thou dost dye, So be it.

Why God should be remembered in the days of Youth?

Fear the Lord, O Child, in thy Youth, because he requires thee so to do: Remem-ber him Now, Seek first the Kingdom of God, and his highteousness, and all other things shall be added unto thee, *Mat. 6. 33.*

Fear God now, because thou wast made and sent into this World, on purpose to

B

serve,

serve, honour and worship thy Creator, and live to him ; to this end also thou art preserved, fed and cloathed, and hast all other things given to thee.

Remember the Lord now in thy Youth, because God accepteth of them and their Service wonderfully, who yield the first, and best of their days to him. God ought not to be put off with old age, which are the very dregs of our days.

Nay, Child, God calls thee now, and may be, this only is the time of thy visitation ; God may not call thee again : If thou refusest to come to Christ, and serve God when he calls upon thee, God may refuse thee hereafter when thou call'st upon him in thy distress, *Prov. 1. 24.*

Fear God now, for hereby thou wilt prevent many grievous Sins others run into, to the defiling of their Souls, and to the great dishonour of God. Besides, if thou give way to Sin and the Devil in thy youth, and are accustomed in sinful ways, it will be more hard for thee to repent, and break those evil habits, *Can the Æthiopian change his Skin, or the Leopard his Spots? Then may ye also do good, that are accustomed to do evil, Jer. 13. 23.*

Remember also, God will bring thee O Child, for all thy Youthful Vanities, to Judgment

Jud
you
thy
and
tha
Juc
He
boo
-
tho
art
wh
old
Me
Th
hov
teen
Flo
befo
in t
Hel
L
pro
if th
ther
lese
ng
phile
e is
ne, a
Prov

Instructions for Youth.

15

Judgment. Rejoyce O young Man in thy youth, let thy Heart cheer thee in the days of thy youth, and walk in the ways of thy Heart, and in the sight of thy Eyes; but know thou, that for all these things, God shall bring thee into Judgment. Therefore remove sorrow from thy Heart, and put evil from thy flesh, for Childhood and youth are vanity, Eccl. 11. 9. 10.

Thou must fear God, and learn to do those things that pleaseth him whilest thou art young, because thou dost not know whether or no thou shalt live till thou art old: Do you not see Children and young Men dye as well as those who are older? Thousands dye before they see Six, and how many Thousands before they see Sixteen! What is thy Life compared to? A Flower, a Shadow: Ah how many dye before they spiritually live, and if they dye in their Sins (unconverted) they go to Hell, and are damned.

Lastly, Child, God hath made thee many promises to accept thee now in thy Youth, if thou learn to fear and serve him: But there is no Promise made to thee if thou defer, or put off fearing, serving and seeking of God till hereafter, Seek the Lord while he is to be found, and call upon him while he is near, Isa. 55. 6. I love them that love me, and they that seek me early shall find me, Prov. 8. 17.

B 2

Solo-

Solomon's *Instruction for Children.*

A wise Son makes a glad Father ; but a foolish Son is the heaviness of his Mother.

Prov. 10. 1.

A wise Son heareth his Father's Instruction, but a Scornor heareth not rebuke,

Prov. 13. 1.

A Fool despiseth his Father's Instruction, but he that regardeth reproof is prudent, *Prov. 15. 5.*

A foolish Son is a grief to his Father, and bitterness to them that bare him, *Prov. 17. 5.*

Even a Child is known by his doings, whether his work be pure, and whether it be right, *Prov. 20. 21.*

Whoso curseth his Father or Mother, his Lamp shall be put out in obscure Darkness, *Prov. 20. 20.*

Train up a Child in the way he should go, and when he is old he will not depart from it, *Prov. 22. 6.*

Hearken unto thy Father that begat thee, and despise not thy Mother when she is old, *Prov. 23. 22.*

The Eye that mocketh at his Father, and despiseth to obey his Mother, the Raven of the Valley shall pick it out, and the young Eagles shall eat it, *Prov. 30. 17.*

Better is a poor and wise Child, than an old and foolish King, *Ecc. 4. 19.*

*at that I want
but in*

The

The good Child's Resolution

1.

To School I'll go, and learn to do
whatever God doth say;
No God but he, that formed me,
I'll worship and obey.

2.

Images I, hate and despise;
formed to represent
The Holy One: for there is none
his Figure can invent,

3.

I say again God's Name in vain
never more will use:
For guiltless he can never be,
that does God's Name abuse.

4.

On the Lord's Day I'll Read and Pray,
and hear God's Holy Word:
Whilest I do live that day I'll give
up wholly to the Lord.

5.

My Parents too, I honour do,
and them I will obey,
In all things right, as in God's sight,
and for them I will pray.

6.

*Murder and kill, I never will,
nor malice in me bear
To be or she, although I see
my mortal Foes they are.*

7.

*Adultery, good Men defie ;
O 'tis a cursed evil :
And such who to Whore-houses go,
must perish with the Devil.*

8.

*I steal will not, that brings a blot,
that will not pass away.
The Thief also to Hell must go
in the most dismal day.*

9.

*False witness bear, I will not dare,
but will my Neighbour love ;
And harmless be continually,
like to the pretty Dove.*

10.

*What others have I will not crave,
but will in every thing
Of God's just Law, stand still in awe,
and honour to him bring.*

THE

THE
CATECHISM.
OF THE

Principles of the Christian RELIGION.

PART. I.

Question, **H**OW knowest thou there is a God?

Answer, By the Heavens and Earth, and the rest of the wonderful Works of the Creation, *Psal. 19. 1. Rom. 1. 20.*

Qu. What other means hast thou to teach thee that there is a God?

Ans. The Holy Scriptures, which do declare God's glorious Power, and how by his Word he did Create all things, *Gen. 1. 2,*

Qu. Are there more God's than one?

Ans. There is but one Eternal, Holy, Living, and True God, *Dent. 6. 4. Eph. 4. 6. 1 Cor. 8. 4.*

Qu. How many Persons are there in the Godhead?

Ans. Three, the Father, the Son, and the Holy Ghost, *Mat. 28. 19. 1 Joh. 5. 7.*

Qu. What is God?

Ans. God is a Spirit without beginning, and

and without ending; who is wonderful in his Essence (or Being) and glorious in his Attributes, *Job. 4. 24.*

Qu. What are the Attributes of God?

Ans. His Power, Wisdom, Mercy, Justice, Omniscieny, Faithfulness, and the like, *Psal. 147. 5. Rom. 4. 8. Exod. 34. 6.*

Qu. What is the work of Creation?

Ans. God's forming or making all things out of nothing in six days, *Gen. 1. 1. Heb. 1. 3.*

Qu. What are God's works of Providence?

Ans. His most holy, wise, and powerful ordering, preserving and governing all Men, and things in this World, *Psal. 145. 17. Isa. 28. 29. Heb. 1. 3. Mat. 10. 29.*

Qu. What are the most glorious Creatures God made?

Ans. Angels and Men.

Qu. Why did God make this World?

Ans. To manifest his own glory, greatness, power, wisdom and holiness, *Rev. 4. 11.*

Qu. Why did God make Man?

Ans. God made all things for himself, but Mankind more especially, to serve, honour and worship his Creator, *Acts 17. 26, 27.*

Qu. Of what matter did God make Man?

Ans. Of the Dust of the Ground, *Gen. 2. 7.*

Qu. What did God call the Man's Name which he created?

Ans. Adam, *Gen. 5. 2.*

Qu. In whose Image did God make him?

Ans.

Instructions for Youth. 21

Ans. God Created him in his own Image, and after his own likeness, *Gen. 1. 26.*

Qu. In what respect understand you that Man was made in the Image of God?

Ans. In respect of Holiness and Righteousness, and that Power and Dominion which God gave him over all other Creatures on Earth, *Eph. 4. 14.*

Qu. What are the enjoyments our first Parents had, whilst they stood in the state of Innocency?

Ans. God gave them all manner of Earthly Delight and Pleasure in the Garden of Eden, with the enjoyment of his own Gracious Presence, without the least mixture of Sin, Sorrow or Misery, *Gen. 1. 8. ch. 3. 10.*

Qu. What is Sin?

Ans. Sin is the Transgression of the Law, *1 Job. 3. 4.*

Qu. When did Sin enter into this World?

Ans. When Adam broke the Law of his Creation, *Rom. 5. 12.* by one Man Sin entered into the World, and Death by Sin, &c.

Qu. Why did God make Man a Law?

Ans. To shew that Man should be in subjection to his Creator.

Qu. Why did God suffer Man to break his Law?

Ans. That thereby God's Justice, Wisdom, and Mercy might appear.

Qu. How doth Gods Justice appear thereby?

Ans.

222 The Child's Delight, or

Ans. In punishing him for his offence, according to his threatening, *Rom.* 5. 18.

Qu. What punishment did God bring upon Mankind for that Transgression?

Ans. A twofold punishment; First, the loss of Earthly Paradise; Secondly, Death both Spiritual and Temporal, *Gen.* 2. 16. *Rom.* 5. 12.

Qu. Did all Mankind sin and fall in Adam?

Ans. Yea, for he was a publick Person, and the Covenant was made not only for himself, but for his posterity: so that all Mankind descending from him, sined in him, and fell thro' the same Transgression, *Rom.* 5. 15, 16, 17, 18.

Qu. What is the State and Condition of Man through this Transgression?

Ans. A woful State and Condition, prone to commit sin, having lost original Righteousness, are brought under the power of Corruption and Pravity of his whole nature, (*Rom.* 5. 9.) and liable to the wrath and curse of God, *Gal.* 3. 10. 13.

Qu. Are all Men in this woful State?

Ans. Yea, all Men are by nature the Children of wrath; there is none that doth good, no, not one, *Eph.* 2. 2, *Rom.* 3. 21.

Qu. How did God's Mercy then appear to Mankind?

Ans. In his finding out (through infinite Wisdom) a way for Man's Redemption, in his promising, that the Seed of the Woman

Instructions for Youth. 23

man should break the Serpents Head, *Gen.* 3. 15. *Rom.* 8. 15.

Qu. *Why did God add the Law of the first Covenant, or Ten Commandments?*

Ans. Not only to shew what Man's Duty is, but also to make known to him his woful State, and to make Sin appear to be exceeding sinful, and to discover how unable Man is in his fallen State, to fulfil the Righteousness of God, *Gal.* 3. 19. *Rom.* 7. 8, 9.

Qu. *What doth the Law require?*

Ans. Perfect Righteousness; *Do this and thou shalt live,* *Luk.* 10. 21.

Qu. *Were any able to keep the Law perfectly, and so to be justified thereby in God's sight?*

Ans. No, not one; for by the works of the Law shall no flesh be Justified, *Gal.* 2. 16. and 3. 21. *Rom.* 3. 20.

Qu. *Who is the Saviour and Redeemer of Mankind?*

Ans. The only Redeemer of Mankind is the Lord Jesus, *Acts* 4. 12.

Qu. *Why was our Redeemer called Jesus?*

Ans. Because he should save his People from their sins, *Mat.* 1. 2. (for the name Jesus signifies a Saviour)

Qu. *What moved God to send our Lord Jesus Christ to be our Redeemer?*

Ans. Only his tender love and Mercy to Mankind, *John* 3. 16.

Qu.

B²⁴ The Child's Delight, 02

Qu. Was there no other person, nor means that could redeem us but the Son of God?

Ans. No verily, none in Heaven nor Earth, neither Men nor Angels could redeem us; none were found worthy to open the Book, and loose the Seals thereof, but the Lion of the Tribe of Judah, Rev. 5. 4. 5. that is, Jesus Christ.

Qu. Why is our Blessed Lord called Christ?

Ans. Because he is ordained of God, and anointed with the Holy Ghost, with Oyl of Gladness above his Fellows. The name Christ signifies anointed, Heb. 1. 9.

Qu. Who is Jesus Christ?

Ans. The Eternal Son of God, Matthe 16. 16.

Qu. Is he God or Man?

Ans. Jesus Christ is both God and Man in one Person: God of the substance of the Father: begotten before the World began, and yet truly Man, or the Seed of the Woman born into the World, perfect God, and perfect Man, and yet but one Christ, Rev. 22. 16: see Mat. 22. 44. 45. Heb. 1. 3. Phil. 2. 6, 7. John 1. 1, 2, 14.

Qu. Where is Jesus Christ now?

Ans. Jesus Christ is in Heaven; he ascended into Heaven above, and sits at the Right Hand of God, Rom. 8. 3. Heb. 8. 1.

Qu. Why did Jesus Christ take our Nature upon him, and so become both God and Man?

Instructions for Youth. 25

Ans. It behoved him to be both God and Man, that so he might become a fit Mediator between God, the offended Creator, and Man the offending Creature, *John* 9. 33. *Tim.* 2. 5.

Qu. Wherefore is it necessary, that he be very Man, holy and just, and without sin?

Ans. Because God required Man to keep the Law, and the Justice of God could not be satisfied, unless the same humane Nature which had sinned, do likewise make a Compensation for Sin; but he that was a Sinner himself, could not make such a Compensation, *Rom.* 5. 12. *Pet.* 3. 18. *Heb.* 7. 2, 6.

Qu. Why must he be very God?

Ans. That he might by the power of his Godhead sustain in the Flesh the heavy Wrath of God: As he was God he could not suffer, and as Man he could not overcome Death; and therefore it behoved him to be both God and Man, *Isa.* 53. 4. *Is.* 2. 24. *1 Pet.* 3. 18. *1 Job.* 1. 2. and 9.

Qu. What hath Jesus Christ done for us?

Ans. As he was Man, he perfectly kept the holy Law of God for us in every point, and laid down his Life as a compleat Sacrifice, to reconcile the Father to us; and as God he overcame Death, and so rose again the Third day for our Justification, *Gal.* 4. 5. *Heb.* 2. 14, 15. *2 Cor.* 5. 18, 19.

C

Qu.

Qn. Do all receive the Spiritual benefit of Christ's undertaking?

Ans. No, not all; none truly but those who by a true and lively Faith, do rely upon him, and are ingrafted into him, *Mark. 16. 16. John 3. 36. Rom. 11. 20.*

The End of the First Part.

THE CATECHISM.

PART. II.

Quest. WHAT are the Offices of Christ, which he executes as our Mediator?

Ans. The Offices of Christ are three; namely, his Priestly Office, his Kingly Office, and his Prophetical Office.

Qn. How doth Christ execute the Office of a Priest?

Ans. Christ Executeth the Office of a Priest, in his once Offering up of himself a Sacrifice for our Sins, to satisfy Divine Justice, and to Reconcile us to God, *Heb. 7. 28. and 2. 17.*

Qu. How else doth Christ Execute his Priestly Office ?

Ans. In making continual Intercession for us, wherefore he is able to save them to the uttermost that come to God by him, seeing he ever lives to make Intercession for them, Heb. 7. 25.

Qu. What use were the Priests, and legal Sacrifices of, under the Law ?

Ans. They were Types and Figures of Jesus Christ, by whose Blood or Sacrifice of himself, only attonement is made for the sins of all the People of God, that have lived, do, or shall live in this World, Heb. 10. ver. 1, to 12.

Qu. Are there any who partake of Christ's Priesthood, and Minister under him as his Successors or Vicars ?

Ans. No verily ; the work of Christ's Priesthood doth not pass from him to any other : He has no Successor nor Vicar, because he abides himself a Priest for ever, to discharge the whole work of his Priestly Office, and so did not Aaron nor the Priests of his order, Heb. 7. 25.

Qu. Are there any Sacrifices to be offered up to God under the Gospel besides the Sacrifices which Christ himself offered ?

Ans. No ; for Christ hath offered a Sacrifice himself once for all : Christ hath once suffered, to bear the Sins of many, Heb. 9. 28. Now once at the end of the World,

World he hath appeared to put away Sin by the Sacrifice of himself, *verse 26.* This he did once, Heb. 7. 27. by one offering he hath perfected for ever them that are sanctified, Heb. 10. 14.

Qu. What think you then of the Sacrifices of the Mass Priests in the Popish Church ?

Ans. The Sacrifices of the Popish Mass Priests, 'tis clear, from hence are Erroneous, Blasphemous, and Idolatrous, and to be abhorred by all true Christians ; for it renders the Sacrifice of Christ weak and imperfect : But what saith the *Apostle* ? and where Remission of Sin is, there is no more offering for sin, Heb. 10. 18.

Qu. How doth Christ execute his Kingly Office ?

Ans. Christ executeth the Office of a King in his making, instituting, and appointing of Laws, Ordinances and Statutes, to shew how God should in Gospel times be worshipped, *Mat. 28. 18, 19. 20. Eph. 1. 22. James 4. 12.*

Qu. How else doth Jesus Christ execute his Kingly Office ?

Ans. Christ executeth also the Office of a King, in subduing our Sins, Ruling and Reigning in our Hearts, and in Defending us, and Restraining and Conquering all his and our Enemies, *Mich. 7. 19. Rom. 6. 14. Isa. 32. 22. 1 Cor. 15. 25.*

Instructions for Youth.

29

Qu. In what Book are the Laws and Ordinances of Jesus Christ, the King of Saints, contained?

Ans. The Laws of Jesus Christ, the King of Saints, are written or contained only in the Sacred Scriptures, which we commonly call the Holy Bible, John 20. 21. 2 Tim. 2. 14, 15, 16, 17.

Qu. Are all the Laws, Commands, and Ordinances of Christ contained in the Holy Bible, or Sacred Scriptures?

Ans. Yea, the whole Counsel of God, or Mind of Christ is contained therein; the Law of the Lord is perfect, Psalm 19. 7. Acts 20. 27. 2 Tim. 3. 16, 17.

Qu. Must nothing be done in the worship of God, but what is written in the Sacred Scriptures?

Ans. Nothing by any means ought to be done in God's Worship, but what is written in the Holy Scripture; Add thou not to his Word; If any Man shall add unto these things, God shall add the plagues that are written in this Book; and if any Man shall take away from the words of the Book of this Prophecy, God shall take away his part of the Book of Life, Rev. 22. 18, 12.

Qu. But may not that be done in Christ's Name, or in God's Worship, though it be not Commanded, provided it be not forbidden?

Ans. No, by no means; for that which is not Commanded is consequently forbid-

den, because all Inventions, Invocations, and Traditions of Men are forbidden. *Nadab* and *Abihu* were not forbid the offering of strange Fire, but they did that which God commanded them not, and therefore God destroyed them, *Lev.* 10. 1, 2.

Qu. *What a King is the Lord Jesus Christ?*

Ans. He is the King of Heaven and Earth, King of Saints, and King of Nations, yea, King of Kings, and Lord of Lords: and though his Kingdom is more Spiritual and Invisible now, yet he shall have a glorious and visible Kingdom in the World, in the latter days; which Kingdom he requires us to pray for, that it may come, *Mat.* 6. 10. *Dan.* 7. 72. *Rev.* 11. 15, 16, 19. *Tim.* 6. 15.

Qu. *How doth Jesus Christ execute his Prophetical Office?*

Ans. Christ executeth the Office of a Prophet, in Revealing to us by his Word and Spirit what he hath done, and is doing for us, as a Priest, and what Law he hath made and ordained as a King; he hath revealed to us the whole Mind and Will of God, as that great Prophet that was to come, *Acts* 3. 22. *John* 1. 18. *John* 20. 31.

Qu. *How else doth Christ execute his Prophetical Office?*

Ans. By his Expounding the Law and shewing what was past and fulfilled, and by shewing what shall be hereafter. Christ hath

ons, hath Expounded the Law of *Moses* and the
den. Prophets, and also hath told what things
of- are to come, as appears at large in *Mat.*
that 24. *Mark* 13. *Luke* 21. and in the Book
and of *Revelations*, &c.

1, 2. Qu. How are we made partakers of the Re-
rist? demption purchased by *Jesus Christ*?

Arth, Ans. By the effectual Application of his
yea, Blood and Merits to our Souls by the Ho-
tho- ly Spirit, *John* 1. 12. *Tit.* 3. 5.

invi- Qu. How doth the Spirit apply to us the
and Redemption purchased by *Christ*, or the Merits
e lat- of his Blood and Righteousness?

es us Ans. The Spirit applys this to us, by
5. 10 working Faith in us, and thereby Uniting
6. 15 us to *Christ* in effectual Calling or Voca-
e bit- tion, *Eph.* 2. 8, 9. *Eph.* 3. 17. *1 Cor.* 1. 9.

Qu. What is effectual Calling?

of a Ans. Effectual Calling is the work of
Word God's Holy Spirit, whereby he Convincing
is a us of Sin and Misery, Enlightning our
Laws Minds in the Knowledge of *Christ*, and
g; he renewing our Wills, he doth perswade us to
d and leave and loath our sins, and joyfully to
that embrace *Jesus Christ*, as offered to us in
John the Gospel, *2 Tim.* 1. 9. *Acts* 2. 36, 37, 38,
39, 40. *Acts* 26. 18. *1 Thess.* 1. 5. 4. 5.

s Pro- Qu. What Blessings and Benefits do they par-
ake of, that are Effectually called?

w and Ans. They that are Effectually called,
, and do partake of, or are interested into seve-
Christ al glorious Blessings, as Justification, San-
hath tifi-

32 **The Child's Delight, or**
ification, Adoption, &c. and these af-
ford an Assurance of God's Love, Peace of
Conscience, Joy in the Holy Ghost, with
an increase of Grace, and Perseverance to
the end, &c. *Rom. 8. 30, 31. 1 Cor. 1. 30.*
Rom. 5. 1.

Qu. What is Justification?

Ans. Justification is an act of God's rich
Grace, through the Redemption which is
in Christ, wherein he freely pardoneth
and acquitteth us of all our Sins, and ac-
cepteth us as Righteous, only for the sake
of Christ and his Righteousness, which is
imputed to us, *Eph. 17. Rom. 5. 1 Gal. 2. 16.*

Qu. What is Adoption?

Ans. Adoption is an Act of God's free
Grace (likewise) whereby we are made
the Sons and Daughters of God, and have
Right to all the Priviledges of such, *John*
1. 12. 1 John 3. 1. Rom. 8. 17. according
to the order of God's house, *2 Cor. 6. 18.*

Qu. What is Sanctification?

Ans. Sanctification is also the work of
God's free Grace, whereby we are renew-
ed in the whole Man after the Image of
God, and through the Blood of sprinkling,
washed and made holy, in heart and Life,
as a sign whereof we dye more and more
unto Sin, and live unto God in Righteous-
ness, and true Holiness, *2 Tim. 2. 13. Eph.*
4. 24. Rom. 8. 1. Tim. 3. 5.

Qu. What is Regeneration?

Ans.

Instructions for Youth.

33

Ans. It is the work of God's Spirit ; whereby we are made new Creatures, or changed in Heart and Life, *Luke 19. 8. 2 Cor. 5. 17.*

Qu. By what Signs may a person Justified, Sanctified and Regenerated, be known ?

Ans. A sincere Christian, one that is both Justified, Sanctified and Regenerated, may be known by these Signs following,

First, He is a Penitent Person, or one that hath true Repentance wrought in his Soul, *John 42. 6. Psalm 51. 3. Jer. 31. 18. Acts 11. 18.*

Qu. What is true Repentance ?

Ans. True Repentance is a saving Grace, wrought in the Soul, by God's Spirit, whereby a Sinner comes to have a true Sight and Sense of Sin, and of his own lost and undone condition by Nature, and also apprehendeth by the Illumination of the Holy Ghost, the tender Mercy of God in Christ ; which worketh in him Godly Sorrow and Grief for his Sin, causing him also to hate and loath it, and to turn from it unto God, *Acts 5. 31. Psalm. 51. 3, 4 Acts 2. 37. 2 Cor. 7. 10. Psalm 112. 59.*

Qu. How may a weak and doubting Christian know that his Repentance is true ?

Ans. He that hath true Repentance wrought in him, doth leave or turn from every Sin ; his secret Sins, as well as open and scandalous Sins ; the same Sin which before

Ans.

before seemed sweet and profitable to him, yet now he hateth it, because he is convinced of the great evil which is in it, and how hateful and contrary it is to the pure nature of God, *Psalms* 19. 12, 13. *Prov.* 9. 17. *Psa.* 11. 2, 9, 16. *Psa.* 51. 4. *Jer.* 44. 4.

Qu. What other signs do you give of a Christian who is justified, having true Repentance wrought in him?

Ans. He desires as much to have his Sins mortified as pardoned; to be freed from the filth of them, as well as from the guilt of them; in a word, to be sanctified as well as to be saved, to be made holy here, as well as happy hereafter, *Psalms* 51. 6, 7. 10. *Mat.* 5. 6.

Qu. What sign else do you give of a Justified and true penitent Person?

Ans. He loves the Law and Word of God, because it is pure, as well as because it is profitable; he likes the Purity of it in its Precepts, and what it doth forbid, as well as the promises of it, touching those things it doth assure the Soul it shall enjoy; he is as well for the work as the wages; to live to God on Earth, as well as to live with God in Heaven; to glorify him here, and then to be glorified by him hereafter, *Psal.* 119. 140. 16. 7. *Psal.* 73. 24. *Heb.* 12. 14. *Phil.* 3. 10, 11, 12, 13, 14. *Phil.* 1. 20.

Qu. What other sign give you of a Christian,

Q. Who is accepted, and justified through the Merits and Righteousness of Jesus Christ?

Ans. He is one that truly doth believe, or hath obtained the precious Faith of God's Elect, 2 Pet. 1. 1. Acts 13. 39.

Q. What is true Justifying Faith, or the Faith of God's Elect?

Ans. True Justifying Faith is a saving Grace, whereby we receive Jesus Christ in all his Offices, and wholly rely and rest on his Merits, for Eternal Life: True Faith teaches us not only to receive Jesus Christ as our Saviour, but also as our Sovereign.

Q. Hath every person who truly believes, full Assurance, that Christ is his, and that he shall be saved?

Ans. No verily; Assurance is a great degree of Faith, yea, such a measure, that but few Christians attain unto, and doth not appertain to the Being or Essence of Faith, a sincere Christian may have doubts, Psal. 88. 4, 5. Isa. 50. 10.

Q. What person may be said to believe, or rightly to rely upon Jesus Christ?

Ans. That person may be said to believe, and in a right manner to rely upon Christ, who hath no dependences for Life and Salvation on any thing done by him, or in him; he leaves and loaths his Sin, labours to be holy, gives Alms; he is found in all duties of Religion, which he is convinced of

of, but doth not trust to, or rely upon any of those things done by him, but goes out of himself to Christ, and to the merits of his Blood; and to the excellency of his Righteousness, and to the attonement he hath made upon the Cross, for Justification and Eternal Life, *Rom. 3. 23. and 4. 2. 1 Cor. 4. 4. Phil. 3. 8, 9, 10, 11.*

Qu. What think you of that Faith which an ungodly person hath, some Men that are very wicked, who love, and live in Sin, say they believe and rely upon Christ for Salvation?

Ans. A wicked and impenitent person, who loves and lives in Sin, hath not one dram of true Faith; and though such say they believe and rely upon Christ, yet 'tis presumption in them. The nature of Faith is to cleanse and purifie the Heart and Life of him that hath it, *Acts 15. 9. 1 John 3. 3.*

Qu. Is no Man really Justified but he that in an humble, holy and sincere manner, believes in Jesus Christ, notwithstanding a Godly Life, or Moral Righteousness?

Ans. No verily, *Mat. 5. 20. Phil. 3. 4, 5, 6, 7, 8.*

Qu. Why so?

Ans. Because no other Righteousness will or can be accepted or avail to Salvation, but that which is in all points perfect; now our best Works and Righteousness are imperfect, and defiled with Sin, *Gal. 3. 10. Dent.*

27. 26. *Isa. 64. 6.* Therefore he that believes not in Christ shall be Damned, *Mark. 16. 16.*

Qu. What other sign can you give of a Justified Person?

Ans. He is obedient to all the Commands of Christ, *Heb. 5. 9.*

Qu. What are the signs of true Obedience?

Ans. True Obedience is Evangelical, it is Gospel Obedience, 'tis an Obedience that flows from love to God, 'tis a willing obedience, 'tis from the Heart, such obey God in the hardest things, in such things that oppose to reproach, and to persecution, 'tis universal, such obey all God's Commandments, which they are convinced of; 'tis continual Obedience, they obey God always even to the end, *John 14. 15. 1 Cor. 9. 17. Rom. 6. 17. Gen. 12. 1, 4. and 22. 2, 3. Psa. 119. 6. Psal. 119. 112. Luke 1. 6.*

Qu. What means doth God use to bring Men and Women into a State of Grace, Faith and Regeneration, and so communicate to them the benefits of Redemption purchased by Jesus Christ?

Ans. The outward and ordinary means, whereby God doth this, is by Preaching of the Gospel, *Rom. 10. 17. and 1. 16. Cor. 1. 21.*

Qu. What is the inward and more special means?

Ans. The inward and more special means, is by the powerful working of the

38 **The Child's Delight, or**

Holy Ghost, by which the Word Preached becomes effectual ; for without this the Word doth profit none to Salvation, *Psal.* 12. 7. *1 Thess.* 1. 6. *1 Cor.* 3. 7.

Concerning Baptism and the Lord's Supper.

Qu. Seeing then that Faith alone, by the Operations of the Spirit makes us partakers of the benefits and glorious Redemption purchased by Jesus Christ, and so unites us to him, what are those Gospel Ordinances called Sacraments, which do confirm us in this Faith ?

Ans. They are two.

Qu. Which are they ?

Ans. Baptism and the Lord's Supper.

Qu. What is Baptism ?

Ans. Baptism is an Ordinance of the New Testament instituted by Jesus Christ, to be unto the Party baptized, a Sign of his Fellowship with him, in his Death, Burial, and Resurrection ; of his being ingrafted into him ; of Remission of Sins ; and of his giving up himself unto God thro' Jesus Christ, to live and walk in newness of Life.

Qu. What is the Lords Supper ?

Ans. The Lords Supper is an holy Ordinance of Christ, instituted the very night in which the Lord Jesus was betray'd, *1 Cor.* 21. 23.

Qu. What External matter doth the Lords Supper consist of ?

Ans.

Ans. It consisteth only of Bread and Wine, The Lord Jesus, the same night in which he was betrayed, took Bread and blessed it, &c. and after the same manner, he also took the Cup, 1 Cor. 11. 23, 24.

Qu. What doth Bread and Wine signifie?

Ans. The Body and Blood of Christ.

Qu. Is the Bread and Wine in the Lords Supper, after they are blessed, the real Body and Blood of Jesus Christ?

Ans. No, they are but Signs or Figures, of his Body and Blood.

Qu. Doth not Christ say, this is my Body?

Ans. 'Tis a Figurative speech; he says, also in another place, he is a Vine, a Door, a Way; he is called a Star, a Rock, &c. which are all to be taken Figuratively, 'tis as if he should say, This is a Sign or Figure of my Body. 'Tis called bread before it is blessed, and also after it is blessed, as oft as you eat this bread, 1 Cor. 11. 26. The bread that we break, is it not the communion of the Body of Christ? 1 Cor. 10. 16.

Qu. What think you then of that Popish Doctrin^e of Transubstantion?

Ans. I believe it is absurd, Blasphemous, and an Idolatrous Doctrine, to be abominated by all good Christians: For as it is against Scripture, so it is against Reason; Christ's body cannot be but in one place at once; but this doctrine of theirs, teacheth, that his body may be in ten thousand

Ans. D 2 places

places at once ; for the Sacrament may be administred in the same hour, in so many places in the World. Nay, and 'tis against Sense : All our Senses tell us, 'tis not flesh, but very bread.

Qu. What doth the breaking of the bread signifie ?

Ans. The breaking of Christ's body for our Sins.

Qu. What doth the giving of the bread signifie ?

Ans. Gods giving of Christ for us, and also to us.

Qu. What doth the taking of the bread signifie ?

Ans. Our taking, or accepting of Christ for salvation.

Qu. What doth the eating of the bread hold forth ?

Ans. It holds forth, that we do spiritually feed and live upon Jesus Christ by Faith.

Qu. What use is the Ordinance of the Lords Supper of to us ?

Ans. It Strengthens our faith in Christ, and increases our love to Christ, and gloriously refreshes our souls, by communion with him, in the graces and comforts of the Holy Spirit.

Qu. What other use is it of ?

Ans. It shews that blessed nearness, or sweet union which is, and ought to be amongst Gods People : for as many Corns

Instructions for Youth.

41

of Wheat ground in a Mill tend to make one loaf of bread, so we being many are one bread, and one body, of whom Christ is the Head, 1 Cor. 10. 17.

Qu. What doth the pouring forth of the Wine signifie?

Ans. The pouring forth of the wine signifies, the pouring forth of the blood of Christ.

Qu. What doth the taking and drinking of the Wine signifie?

Ans. It signifies, our applying the virtue of Christs blood to our souls, which doth atone and make reconciliation for our sins.

Qu. Who ought to receive the Lords Supper?

Ans. Godly men and women only, who truly believe in the Lord Jesus Christ, and are approved members of his Church, Acts 2. 41, 42.

Qu. May not swearers, whoremongers, and such like, partake thereof?

Ans. No, by no means; for such are unworthy receivers, and such if they partake thereof, *Eat and Drink their own Damnation* 1 Cor. 11. 29.

Qu. But may not true Penitent and Godly Christians, partake with unconverted persons?

Ans. No, by no means; for 'tis directly against the expresse Word of God, with such do not eat, 1 Cor. 5. 11.

Qu. What believest thou concerning the Resurrection of the Dead?

D 3

Ans.

Ans. I believe that the bodies of all men and women, that ever lived, do, or shall live upon the Earth, after they dye and lye in the grave, shall at the last day rise to life again, *Dan.* 12. 2. *1 Cor.* 15. 21, 22. *Rev.* 20. 13.

Qu. Shall the same Body that is buried, be raised to live again at the last day?

Ans. Yea, for if it were not the same body, it could not be called a Resurrection, but rather a new creation: and if not the same body, then it would not be the same body of the wicked, that sinned, nor the same body of the godly, that suffered, and consequently God would punish an innocent body, &c. *Job* 19. 25, 26, 27. *Job.* 5. 28. *John* 11. 24.

Qu. What believe you concerning the souls of men when they depart this life?

Ans. The Souls of believers at Death, go immediately to Christ, and the Souls of the wicked into chains of Darkness, *Luke* 23. 42, 43. *Luke* 16. 22, 13. 24, 25, 26. *Phil.* 1.

Qu. What think you then of Purgatory, which the Papists talk of?

Ans. I believe and am assured 'tis a foolish Idolatrous and a Popish trick to get money, there being no word of God for any such thing: There is no middle place between Heaven and Hell; the rich man when he dyed, went directly to Hell, and *Lazarus* to Heaven. Those who are not purged from their sins in this life, shall ne-

ver be purged from them ; besides, 'tis
Christ's blood only that cleanses us from all
sin, 1 John 1. 7.

Qu. What believe you concerning the day
of Judgment ?

Ans. I believe that after the Resurrecti-
on day, all, both saints and sinners, the just
and the unjust, shall appear before the Judg-
ment Seat of Christ, to answer for the
things done in their bodies, Eccl. 12. 14. Act.
17. 31. 2 Cor. 5. 10. Rev. 20. 11, 12.

Qu. What will be the state of all men after
the Judgment day is over ?

Ans. The wicked shall both body and
soul be cast into Hell ; and the godly shall
be received into that blessed Kingdom that
was prepared for them from the foundati-
on of the World ; and shall be made per-
fectly blessed in the full enjoyment of God
for ever, Rev. 20. 14, 15. Mat. 25. 34, 41, 46.

Concerning Prayer.

Qu. What is Prayer ?

Ans. 'Tis the pouring forth of the desires
of the Soul to God ; or, an humble asking
of such things of God that we need which
are according to his will, 1 Sam. 1. 15.

Qu. What rule hath God given to direct
his People in Prayer ?

Ans. The whole word of God is of use
to direct us in Prayer, but the special rule
is that form of Prayer Christ taught his
Disciples, Mat. 9. 6.

Qu.

Qu. May all persons, (Sinners as well as Saints) use those words, or pray so as Christ taught his disciples?

Ans. No verily.

Qu. Why so?

Ans. Because all cannot go to God as to a Merciful Creator, but not as to a Father, because they are not God's Children: Also, they cannot pray, *Forgive us our Trespases as we forgive them that Trespase against us*; because many of them do not forgive those that trespass against them: Neither can they heartily pray for God's Kingdom to come, if they understand what they ask of God.

Qu. Must Children pray to God?

Ans. Yea, they and all others, by all means ought to pray, for Prayer is a branch or part of natural Religion.

Qu. Ought Parents to teach their Children a form of Prayer?

Ans. Parents ought to give directions to their Children how they should pray, and what they should pray for, and exhort them to pray; but we do not find in the holy Scripture that any of God's Servants taught their Children a form of Prayer.

Qu. What kind of directions are necessary for Parents to give their Children upon this account?

Ans. They ought to shew them what their State is by nature, the heinous nature

of Sin, the need and necessity there is of Grace and Conversion, and so to require them to cry to the great and merciful God in an humble and reverent manner, to shew them their undone condition without Christ, and to give them Wisdom, and his Heavenly Grace, to renew his Image in them, lost by the fall of *Adam*, and to bestow through Christ these and all other good things upon them.

Qu. How should Gods Children pray according to the directions given in the Lord's Prayer?

Ans. From the Preface, *Our Father which art in Heaven*, we learn to draw near to God with holy Reverence, as Children to a Father, able and ready to help us; and that we pray for all God's Children: Likewise 'tis not *My Father*, but *Our Father*. We ought to bear all the Saints upon our Hearts, when we pray, *Psalms 64. 1.*

Qu. What are we taught to pray for in the first Petition?

Ans. In these words, *Hallowed be thy Name*; we are taught to glorifie God in all his Attributes, or howsoever else he is made known to us, and that every thing may tend to his own Glory, *Psalms 64. 1. Rom. 11. 36.*

Qu. What do we desire or pray for in the second Petition?

Ans. In the second Petition, *Thy Kingdom*

dom come, we are taught to pray that God would destroy the Kingdom of Satan, and that the Kingdom of Grace may come with power into our Hearts, and that the Kingdom of Glory, or the visible Kingdom may be hastened, and set up with Power in the World, *Psalms* 51. 18. *Psal.* 68. 1. *Dan.* 7. 27. *Rev.* 3.

Qu. What are we directed to pray for in the third Petition?

Ans. In the third Petition, *Thy Will be done*, we are taught to pray, that God by his Grace would help us to do and submit to his Will in all things, as his Angels do in Heaven, *Psal.* 119. 34. *Acts* 21. 14. *Psal.* 103. 20.

Qu. What is it we desire, or are taught to pray for in the fourth Petition?

Ans. In the fourth Petition, which is *Give us this day our daily Bread*, we are taught to pray that God would give us all things that are needful for this Life, by which we acknowledge God to be the Fountain of all external Mercies, or good things, *Psal.* 90. 17. *Psal.* 145. 15, 16. *Prov.* 30. 8. *Acts* 17. 27.

Qu. What do we pray for in the fifth Petition?

Ans. In the fifth Petition, *And forgive us our Trespases as we forgive them that trespass against us*, we are taught to ask Pardon and Forgiveness of God, That he would

ould thro' the Attonement Christ hath made, forgive us all our Sins, and Impute Christ's Righteousness to us by Faith, Ro. 3. 23.

Qu. What do we ask for of God in the sixth Petition?

Ans. In the sixth Petition we are taught to beg of God that he would not suffer us to fall into such a state, or such Company as may lead us into Temptation, to sin against God, Prov. 30. 8. 1 Thess. 5. 23.

Qu. What doth the Conclusion of this Prayer teach us?

Ans. The Conclusion of this Prayer, which runs thus, *For thine is the Kingdom, the Power and the Glory for ever*, doth teach us to ascribe all Praise and Glory to God, whose Power and Kingdom is over all ever and ever, 2 Cor. 1. 20. 2 Tim. 2. 13. Chron. 29. 11.

Qu. How oughtest thou to pray? Dost thou learn from hence, and other Scriptures in general?

Ans. I learn that we ought to pray in the Spirit, that my Spirit must pray, and that so by help of the Spirit of God, that I ought to pray with understanding also: and that I must pray in truth, and must speak no more with my Tongue, than doth agree with my Heart: That I ought to lift up holy Hands, viz. to pray with an Heart against, hating and loathing all manner Sin and Evil, and that I ought to pray according to the Will of God, and in Faith, and

and that both fervently and constantly and also that I ought to put up all my Prayers in the Name of Christ; and lastly that I ought in the first place to seek God's honour before my good, and that I should seek the good of my Soul, before the good of my Body, and that I should in my Prayer design the good of others, as well as the good of my self.

Qu. Is it not lawful for you to pray to Saints now in Heaven?

Ans. No, by no means.

Qu. Why ought you not to pray to Saints departed?

Ans. First, Because Prayer is a part of God's Worship, and it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serve, Deut. 6. 13. Mat. 4. 10. See thou do it, Rev. 15. 10. Secondly, I must pray to none but him, in whom I ought to put my Trust; How shall they call on him whom they have not believed, Rom. 10. 13, 14. from hence it appears to be Idolatry, to pray to Saints and Angels.

Qu. What other Arguments have you against this Popish Doctrine of Praying to Saints?

Ans. I ought not to pray to Saints departed, because they do not know my wants nor misery. God told Josiah, Thou shalt be gathered to thy Grave in Peace, neither shall thine Eyes see the evil I will bring upon this place, 1 Chron. 34. 28. The Dead know not

any thing, Eccl. 9. 5. that is, of the occurrences of this Life; Abraham is ignorant of us, and Israel acknowledgeth us not, Isa. 63. 16. 'Tis God's incommunicable Prerogative to know our Hearts, and therefore our Prayers alone ought to be made to him.

Qu. But doth it not shew humility to come to God by some Saint or another? If you have any request to the King, you do not sawcily rush into his presence, but make use of some Courtiers.

Ans. But God commands us to come to him only by Christ, There is but one Mediator between God and Man, and that is the Lord Jesus: If he hath enjoyned us to come only this way to him, 'tis a presumption to adventure to come to him by any other way; he is such a King, whose Ear is always open to our Prayers, and he is always at leisure to hear us, and the oftner we come this way, the more welcome we be, Heb. 7. 25. 1 Tim. 2. 5. Heb. 10. 20.

Qu. How is Jesus Christ our Mediator made known, or manifested unto us?

Ans. First, Negatively, Our Redeemer is not made known by the works of Creation, nor by the light within; for tho' by these things (as thou hast been taught) we may know there is a God, yet hereby we cannot know there is a Saviour, who was born of a Virgin, Crucified, Dead, Buried, and Raised again, and Ascended into Heaven, therefore Christ, as our Redeemer

is only made known by the divine Revelation of the Holy Scripture.

The end of the Catechism.

A short Confession of our Faith.

I Believe with my Heart, and Confess with my Mouth, That God is one Almighty; Eternal, Infinite and admirable Essence, and is unspeakably glorious in all his Attributes, who by his mighty Power and Wisdom made Heaven and Earth, and all things therein. I also believe in Jesus Christ our Lord, who is the only begotten Son of God, being the brightness of his Glory, and

(a) *Heb.* express Image of his Person, (a) and as he is verily God of the substance of the Father; so he is truly

1. 2, 3. Man, he took on him the Seed of Abraham, (b) being Conceived

(b) *Heb.* of Abraham, (b) being Conceived by the Holy Ghost, was born of

(c) *Mat.* the Virgin Mary, (c) and was Condemned by Pontius Pilate, and that

(d) *Mat.* he suffered Death, (d) to Redeem all those who truly Believe in him

26. 50. and that there is no Salvation, nor Remission of Sin, (e) but by his

(e) *Acts* Blood. I also believe he rose again the Third Day, and Ascended into

to Heaven above, and sitteth now at the Right Hand of God, to make Intercession

for us; and that he shall come again at the end

Instructions for Youth.

51

end of the World, to be Judge of Quick and Dead, I also believe in the Holy Ghost, who is one with the Father & Son, proceeding from them, (f) who (f) John is my Sanctifier, and the Sanctifier 15. 46. of all the elect People of God, I believe also, God hath a holy and blessed Church on Earth, who are a select People, separated from the evil customs and worships of the World according to Gods Holy Word. I also believe the Resurrection of the Dead, and the Eternal Judgment, with the Life everlasting, Amen.

Advice to Children.

WHEN in the Morning you do rise,
Lift up to God your Hands and Eyes,
And praise his Name, who did all Night,
Keep thee in safety to the light
of the Morning; also pray,
That God would keep thee all the day
from those great dangers which befall
oftimes on young, on great and small;
And pray to God his Grace to give,
In his blest Fear, all day to live,
And not to sin, and him offend,
Who doth to thee all blessings send.
And when down Stairs, Child, thou dost go,
Salute thy Parents, Brothers too,
And thy dear Sisters; let them see
How to behave themselves by thee.

E. 2.

Then

52. **The Child's Delight, or**

*Then wash thy Hands, and thy Head comb,
Keep clean thy Cloaths; abroad and at home;
A Chapter read, in the next place,
With a sweet Voice, and Heavenly Grace.
And when to Prayer thy Parents go,
Down on thy Knees, joyn with them too.
In those good Prayers which they do make,
And by them good example take.
When at th' Table thy Parents sit,
What they command, see thou do it :
Whether to sit, or otherwise,
To wait at Table, till they rise.
Let not thy Tongue at Table walk,
A Child's unwise to chat and talk.
Stare in the Face of none be sure,
Good Parents cannot that endure.
Wouldst thou be virtuous whilst thou'rt young,
Then learn to bridle well thy Tongue ?*

Of Time.

IN one Hour is sixty Minutes, in one natural day is twenty four hours : an artificial day is twelve hours, in a week are seven days.

*Heathenishly called,
Sunday.
Monday,
Tuesday,
Wednesday,
Thursday,
Friday,
Saturday,*

*In Scripture called,
First day,
Second day,
Third day,
Fourth day,
Fifth day,
Sixth day,
Seventh day,*

Redeem

Redeem thy time, dear Child, with care,
 For preciousness, what may compare
 With thy sweet time? O then it prize,
 Time hasts away, and swiftly flies.
 The time to thee, which the Lord lends,
 On it ETERNITY depends:
 Then waste not time like foolish Boys,
 In Games and Sports, and silly Toys.
 To thy great hurt, don't time abuse,
 Most wickedly thy time to use.
 Time that is past none can recall,
 Time to come's uncertain all;
 Thy present time redeem therefore,
 For time e're long will be no more.

Of Coyn.

Four Farthings is one Penny, Twelve
 Pence is One Shilling, Five Shillings is a
 Crown, Six Shillings and Eight Pence is a
 Noble, Ten Shillings is an Angel, Thirteen
 Shillings and Four Pence is a Mark, Twenty
 Shillings is a Pound, four Nobles is One
 Pound Six Shillings Eight Pence, Five No-
 bles is one Pound Twelve Shillings Four
 Pence.

The Pence Table to be learn'd by heart.

d.	s.	d.	s.	d.
20	1	8	1	12
30	2	6	2	24
40	3	4	3	36
50	4	2	4	48
60	5	0	5	60
70	is	5	10	72
80	6	8	7	84
90	7	6	8	96
100	8	4	9	108
110	9	2	10	120
120	10	0	11	132
			12	144

For a Farthing write

For a half a penny

For three Farthings

For a penny

℥	s.	d.
00	00	00
00	00	00
00	00	00
00	00	01

 Note, That ℥. stands over Pounds, s. over Shillings, d. over Pence, and q. over Farthings.

Figures and Numeral Letters.

1. I. one	15. XV. fifteen	90. XC. ninety
2. II. two	16. XVI. sixteen	100. C. a hundred
3. III. three	17. XVII. seventeen	200. CC. two hundred
4. IV. four.	18. XVIII. eighteen	500. D. five hundred
5. V. five	19. XIX. nineteen	600. DC. six hundred
6. VI. six	20. XX. twenty	1000. M. a thousand
7. VII. seven	30. XXX. thirty	1500. MD. a thousand five hundred
8. VIII. eight	40. XL. forty	
9. IX. nine	50. L. fifty	
10. X. ten	60. LX. sixty	
11. XI. eleven	70. LXX. seventy	
12. XII. twelve	80. LXXX. eighty	
13. XIII. thirteen		
14. XIV. fourteen		

By observing the former directions, thou maist easily know all the Figures and Numerall Letters; by taking notice of the different placing of them, thou maist quickly learn any Number, understand that all Numbers made by Figures, are made by the different placing of the nine Figures with the Cypher 0.

1. 2. 3. 4. 5. 6. 7. 8. 9. 0.

In *Numeration*, the first Figure is an Unite, the second Ten, the third an Hundred, the fourth a Thousand

As for Example.

Thousand, Hundred, Ten, Unite,

1 6 8 3

1683.

In casting up an Accompt of Pounds, Shillings, and Pence, observe this Rule: Suppose your Sum be five Pounds, ten Shillings and four Pence.

s. d.

You must first cast up the

—2—8

Pence, in which Row is three

—2—8

Shillings and four Pence, then

—5—2

set down your four Pence,

—1—6

and carry your three Shil-

—5—3

lings to the Row of Shil-

—4—2

lings, which being cast up,

—2—1

and joyned with the other

—6—10

three you carried, makes

— — —

thirty Shillings; then take

—10—4

your ten Shillings, and set

— — —

down under the Row of Shillings, and

— — —

then

— — —

56 **The Child's Delight, 02**

then carry your other twenty Shillings to the Row of Pounds, which makes, with the four Pounds in the Row of Pounds, five Pounds, so that your whole Sum is 5--10--4.

Another Example.

<i>l.</i>	<i>s.</i>	<i>d.</i>
5	10	4
7	08	3
3	07	5
7	02	6
1	09	6
24	18	0

Common Stops in Writing and Reading to be observed.

A Comma	[,]	Interrogation	[?]
Semicolon	[:]	Admiration	[!]
Colon	[:]	Parenthesis	()
Period	[.]	Apostrophe	[']

The common Directions that are given about writing of these Points, and stopping in reading when we come at them, as followeth :

The *Comma* [,] is placed betwixt words, which depend on what did go before.

Example.

1 Cor. 1. 21. *For after that, in the wisdom of God, the World by wisdom knew not God, it pleased God, by the foolishness of Preaching, to save them that believe.*

A *Comma* is the least of all stops ; therefore in reading at them, you must make

Instructions for Pouth. 57

the shortest stop or pause, even about the while that one tell two.

A Semicolon [;] is put, when there doth remain behind as much as went before.

Example.

Psal. 22. 28. *I laid me down and slept ; I awaked, for thou Lord sustaineſt me.*

Pause or stop at this Point in reading while one may tell three.

A Colon [:] is placed when full sense is expressed, yet the whole sense or sentence is not expressed.

Example.

Psal. 22. 28. *For the Kingdom is the Lord's : and he is Governor among the Nations.*

Pause or stop at a Colon while one may tell five.

A Period [.] or full Stop is placed at the close of a Sentence.

Example.

Rejoyce evermore. Pray without ceasing.

At this Point in reading, stay or make a pause while one may tell ten.

An Admiration point [!] is made after words of wondering.

Example.

Hear O Heavens ! Give ear O Earth !

Here in reading, stop or make a pause also whilst one may tell ten.

An Interrogation point [?] is placed always after the asking a Question.

Exam-

Example.

Why do the Heathen rage, and the People imagine a vain thing ?

A *Parentthesis* () is put to inclose any new Clause or Matter that is added, before a Man hath fully expressed half his Mind, the sense being often good, if that which is added were left out.

Example.

Who shall separate us from the love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword (as it is written, for thy sake we are killed all the day long, we are accounted as Sheep for the Slaughter) Nay, in all these things we are more than Conquerors, through him that loved us, Rom. 8. 35, 36, 37.

The *Apostrophe* ['] is a point made much like a Comma, and is set o're the place where you leave out a Vowel, which you often meet with, especially in Verse, done to shorten the Feet, or make the Verse run smooth.

Example.

Penn'd heav'ns, sinn'd th'other, 'twas, 'tis.

The five Senses are these, viz.

Seeing, Hearing, Smelling, Feeling, Tasting.

The Faculties of the Soul of man are these following.

Judgment, Will, Memory, Affection, Conscience.

Conscience

Conscience is (as some call it) the accusing and excusing Faculty of the Soul, which either acquits or condemns according to the Light, which is in the Understanding. The true Light by which Conscience should be guided is God's Word.

A Grandfathers Letter to his Grandson.

My Child,

I Have heard some Tidings of you, which re-joyces my heart, viz. That you have made a good progress in your Learning, and are very dutiful to your Father and Mother, and behave your self well towards all your Superiours, Equals and Inferiours; 'tis well, my Child, in such an evil day as this is, when Youth are so grievously corrupted, and given to Vice and Ungodliness; you have by this means won my heart, and as you will be a great gainer in the world to come, if you persevere to the end, so you shall not lose here; my days will be but few; and I am resolved to remember thee; but be sure let nothing be a Motive to stir you up to a sober and godly Life but the Glory of God, and the excellency of Vertue; but since I perceive the Enemies of our Religion, viz. the Papists, have such horrid Designs in hand, and seem so confident to see their Superstitions set up again in England, I think it my duty to exhort you to constancy in the true Religion, I mean the Protestant Religion, which God hath been pleased graciously to establish amongst us; your Father hath taken care to bring you up in the true ways

of

of Gods Worship, and pray take heed - you are never removed from the Holy Faith and Religion you are now established in : Child, God's People were first called Protestants, because they did Protest against the Superstitions and Idolatries of the Church of Rome. And that thou maist be rooted in the Truth, as becomes a good Protestant, I shall give you three or four Arguments, to shew the filthiness and horrible pollution of that People, and make it appear, that they are none of God's Church.

First, That Church which is right neither in Matter nor Form, cannot be the Church of God. But the Church of Rome is right neither in Matter nor Form, therefore, &c. The Major all will grant, and the Minor is easily proved : The Matter and Materials which make the Church of God, are living Stones, or Believers, that is, holy Men and Women, who are truly converted, 1 Pet. 2. 4, 5. But that the Church of Rome consists of as ungodly, vile and abominable persons as any are in the World, is evident. And then in the second place, they are not right in Form. Constitution or Discipline, they are not gathered, built up, nor governed according to the Rule of Gods Word ; but their Form and constitution is meer humane, taking in the fleshly Seed, and making whole Nations a Church, &c.

Secondly, That Church who owns another Saviour and Universal Head besides Jesus Christ, and whom she exalts above Christ, and God himself, is a false Church ; but the Church

of Rome owns the Pope to be her Supream
and Universal Head upon Earth, and exalts
him above Christ Jesus, and God the Father :
therefore it is a false Church. This Argument is
clearly proved by many worthy Writers, that
need say no more.

Thirdly, That Church that is guilty of gross
Idolatry, is a false and Antichristian Church ;
but the Church of Rome is guilty of gross Ido-
latry ; therefore a False and Antichristian
Church : That she is guilty of gross Idolatry,
is apparent. Doth she not pray to Saints ?
Which is a Part of Divine Worship, that belongs
to God alone. And doth she not Worship Images
of Gold, Silver, Brass, Iron and Bread, and
all down before the Host ? &c.

Fourthly, That Church that is guilty of Mur-
der, or bath shed a great Mass of Innocent Blood,
the Blood of Saints, and the best of men, and
makes the Murder of such to be meritorious, is
a false Church ; but the Church of Rome is
guilty of all these horrid Crimes : Therefore
read the Book of Martyrs, &c.

Fifthly, That People whose Principles and
practices are destructive to King and King-
doms, and to all Sorts, Ranks and Societies of
men that oppose them, and who are also utterly
void of all pity and humanity, is a false Church ;
but such a People are the Papists, and Church
of Rome ; therefore, &c. I need not urge proof
clear this ; for every true Protestant hath had
the Truth of this manifested to him a thousand
times over.

Sixthly, That Church who is so abominable and corrupt, both in Doctrine and Practice, Constitution and Discipline, and hath so far adulterated from what she was once, that in her all the Marks of Great Babylon, Rev. 17 do exactly meet, is not only a false Church, but doubtless that great Whore, or Mother of Harlots; but Rome is so far adulterated from what she was in the Apostles days, that all the Marks of Mystical Babylon meet in her. Therefore the Church of Rome is not only a false Church, but the Great Whore. See this last Argument fully proved in a Book called Tropes and Figures, lately Printed, page 297. to page 330. Fol. I would not trouble thee further; think of these Arguments: know you are instructed in this way of Arguing; and lest I should be thought too prolix, will at present commit you to God, with my Prayers for you to him, who is able to establish you in the Truth to the end of your days, and remain,

Your ever loving
Grandfather,

W. D.

Lond. March 31, 1693.

*The Grandsons Answer.**Honoured Grandfather,*

Those endearing Obligations, which you have laid upon me, besides those natural Ties, and Bonds of Duty towards you, move me with all readiness to Answer your late Letter, Dated, *March 31. 1693.* not doubting your kind Acceptance of it. Dear Honoured Sir, there is none (no not one) in this world, next to my Dear Father and Mother, that Duty lies upon me to respect and reverence like your self; I know you are careful of my welfare in every respect, which when I think upon it, it must needs affect my heart, that I should not only have a Father and Mother, who continually pray for me, and labour to bring me up in the fear of God, and in the True Religion (setting daily a good Example before me, which other Children have not) but also a Grandfather, who I am perswaded, is as mindful of me, and as much desires my good both here and hereafter. O! how should this cause me to be thankful to God? I can never prize these Mercies enough; and as touching your good Counsel and Advice to me (*Sir*) I hope I am so rooted in the Protestant Religion, that I shall never be moved from it by any slight of men whatever; we have all cause to hate those abominable Errors and Practices of the *Papish* Church; and your Arguments I have

64 The Child's Delight, or

weighed, and do find them weighty; I am fully satisfied, that the Church of Rome is not only a false Church, but a Mystical Babylon: And thus with my humble Duty to your self, and my dear Love to all my other Friends, begging your Prayers for me, that I may be kept from the Vanities of Youth, and from all Satan's Temptations, and that God would preserve England from Popery; I remain (Sir)

Your most Humble, and
most Obedient Grand-

Dear Son till Death.

T. D.

A Father's Letter to a stubborn and disobedient Son, newly put Apprentice.

Son,

YOur unworthy Carriage towards your poor Parents, and the Grief that you have brought upon us, is the cause of my writing these Lines to you, to acquaint you, that unless you do reform your ways, and labour to please your Master and Mistress, I do not desire to see your Face; I hear you do not like your Place, and find a great fault without any just cause, which doth not trouble me a little therefore I command and exhort you to fear God, settle your Mind, please your Master, and strive to get your Trade; if otherwise you act, it will be worse with you; but if I hear good News of you, I will pass by all your former faults, and you shall remain in my Favour;

Remember

Instructions for Youth.

65

Remember a rebellious Son under the Law was to be stoned to Death. This is all at present from

Your Loving tho'
Grieved Father.

Dated, April 2. 1693.

J. W.

The Son's Answer.

My Dear and ever Honour'd Father,

With Tears in my Eyes I read yours,
Dated April 2. 1693. Oh that I should ever offend and grieve you and my dear Mother as I have done; (Sir) I am not worthy to be called your Child; but pray be pleased to forgive me all my Faults against you, and pray to God for me, that he would forgive me too, or I am undone; for I have not only offended you, but have grievously sinned against God; but I am made sensible of it; my Mind now is very well settled and compos'd; I have indeed a good Master and Mistress, and my Care shall be to please them; and I beseech you, dear Father, to pray to God for me, that I may have Grace and Wisdom to know how to serve him, and live in his fear all my days; which is all at present (Sir) from

Your most Dutiful, and most
Obedient Son till Death.

A

A short Dictionary, interpreting several hard Words and Names.

A

A Bba, *a father.*
 Abbreviate, *short.*
 Abjure, *renounce.*
 Abolish, *make void.*
 Absurd, *foolish.*
 Adjacent, *lying to.*
 Acute, *ingenious.*
 Adopt, *to chuse or take for his Child.*
 Affinity, *Kin by Marriage or Agreement.*
 Allusion, *pointing to.*
 Allegory, *another thing meant.*
 Ambiguous, *doubtful.*
 Anathema, *curst.*
 Adam, *earthly red.*
 Aaron, *a Teacher.*
 Amos, *a Burden.*
 Abigal, *the Father Foy.*

B

Baptism, *dipping or plunging.*
 Babylon, *Confusion.*
 Blasphemy, *Evil speaking.*
 Brevity, *Shortness.*
 Bishop, *Overseer.*
 Barrabas, *Son of Confusion.*
 Barnabas, *Son of Consolation.*
 Benjamin, *Son of the right hand.*

C

Celestial, *Heavenly.*
 Center, *the midst.*

Catholick, *Universal.*

Conjunction, *joyning together.*

Consecrate, *to make holy.*

Caleb, *as an Hart.*

Christ, *Anointed.*

D

Deacon, *One overseeing the poor.*

Deity, *Godhead.*

Dehort, *disswade.*

Derivation, *taken from.*

Diabolical, *Devilish.*

Digression, *going from.*

Daniel, *Judgment of God.*

Dinah, *Judgment.*

Deborah, *a Word, or Bee.*

E

Ecclesiastical, *Spiritual.*

Eden, *Place of Pleasure.*

Edict, *Commandment.*

Egress, *Forth going.*

Election, *Choice.*

Elevate, *Lift up.*

Essence, *Substance, Being.*

Eunuch, *One gelded.*

Ezekil, *Seeing the Lords.*

Elisba, *the Lamb of God.*

F

Fallacy, *Deceit.*

Fervent, *Holy.*

Finis, *the End.*

Fraternity, *Brotherhood.*

Function, *Calling.*

Future, *Time to come.*

Fugitive, *Runagate.*

G

Genitor, a Father.
Geographer, a De-
scriber of the Earth.
Gospel, Glad Tidings, or
Good News.
Gradually, by degrees.
Gabriel, Man of God.
Gamaliel, God's Reward.
Gratis, freely, for nothing.

H

Hallelujah, Praise ye
the Lord.

Helmet, Headpieces:
Homage, Worship.
Habakuk, a Wrestler.
Haggai, the Lord's
Feast.
Hannah, Merciful, or ta-
king rest.
Helkiah, the Portion of
the Lord.

I

Infinite, without num-
ber.

Ignominy, Reproach.
Illegitimate, unlawfully
born.

Interrogation, Question
asking.

Jubilee, Year of Joy.
Jesus, a Saviour.

Jael, a Prince of God.
Jabez, Sorrow.

Jacob, a Supplanter.
Jehoshaphat, the Lord my

Judge.
Jonah, a Dove.

Joshiah, the Burning of
the Lord.

Joseph, Increasing.
Job, Sorrowful.

L

Latitude, Breadth, or
Wideness.

Legible, Easy to be Read.
Longitude, Length of
Place or Time.

Lascivious, Wanton.
Leah, Painful, or wearied.
Laban, White-skin, or
gentle.

M

Maranatha, Accur-
sed.

Magnitude, Greatness.

Major, the greater.

Minor, the lesser.

Modern, of our times.

Morality, Civil behavi-
our.

Munition, Defence.

Martha, Bitter.

Micha, who is perfect.

Matthew, given in re-
ward.

N

Narration, Declara-
tion.

Neuter, of neither side.

Novice, a young Scholar.

Naomi, Fair.

Nathan, Given, or a re-
ward.

Nehemiah, Comfort or
Rest.

O

Obscure, Dark.

Oblivion, pardon,
forgetting.

Obdu-

Obdurate, *Harden.*

Omniscient, *knowing all things,*

Omnipotent, *Almighty.*

Original, *Beginning.*

Oracle, *a Speech from God.*

Obadiah, *Servant of the Lord.*

Obed, *a Servant, or Workman.*

P

Predestination, *Fore-appoint.*

Prodigie, *a Wonder.*

Paradice, *a Place of Pleasure.*

Paraphrase, *a position.*

Page, *the side of a Leaf.*

Prohibition, *Forbidding.*

Procreate, *to beget.*

Phanatick, *a mad man.*

Perpetuity, *Eternity.*

Pervert, *Subvert, destroy.*

Peter, *a Stone.*

Paul, *Marvel, or marvellously.*

Thilip, *a Warriour.*

R

Radical, *belonging to a Root.*

Rational, *Reasonable.*

Repugnant, *Contrary.*

Rudiment, *first Instruction*

Rabby, *Master.*

Regression, *a returning, or going back.*

Regeneration, *New Birth.*

Rachel, *a Sheep.*

Ruben, *the Son of Vision.*

Ruth, *Watered, or filled.*

S

Sabbath, *Rest.*

Schism, *a Breach.*

Sanctification, *holyness.*

Subscribe, *write under.*

Substract, *take from.*

Superlative, *Highest in degree.*

Samuel, *Heard of God.*

Sarah, *My Dame or Mistress.*

T

Tautology, *Repeating the same thing.*

Tabernacle, *a Pavilion or Tent.*

Temporary, *for a time.*

Terrestrial, *Earthly.*

Theology, *Divinity.*

Trinity, *Three.*

Thomas, *a Twin.*

Timothy, *the Honour of God.*

Titus, *Honourable.*

V

Vacant, *Empty, void.*

Verbatim, *word*

by word.

Vital, *Lively.*

Unanimous, *of one mind*

and heart.

Form of a Bond, or Obligation.

K Now all Men by these Presents, that I *William Thomas*, of the Parish of *St. Giles* in the *Field*, Weaver, am held and firmly Bound unto *Edward Jones* of the Parish aforesaid, in the Summ of One Hundred Pounds of Good and Lawful Money of *England*, to be Paid unto the said *Edward Jones*, his certain Attorney, Executors, Administrators or Assigns, to which Payment well truly to be made; I bind my Self, my Heirs, Executors and Administrators firmly by these Presents; Sealed with my Seal, Dated the 26th of *April*, 1703. in the Second Year of the Reign of our Sovereign Lady *ANNE*, By the Grace of God, Queen of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith.

T H E Condition of this Obligation is such, That if the above Bounden *William Thomas*, his Heirs, Executors, or Administrators, shall and do well and truly Pay, or cause to be paid unto the above-named *Edward Jones*, his Heirs, Executors or Assigns, the full Summ of fifty Pounds of good and lawful Money of *England*, on the *Twenty Fourth* of *June* next following the Date hereof, without Fraud or farther delay; then this Obligation to be Void and of none Effect, or else to be and remain, in full Force and Vertue.

Sign'd, Seal'd, and deliver-

red in the presence of

Willam Thomas

John Broad.

William Narrow.

A Bill for the Acknowledgment of a Debt.

KNow all Men by these Presents, That I *Thomas Randal*, of the Parish of *St. Giles Cripplegate*, Gentleman, do Own and Acknowledge my self justly, to stand indebted to *Andrew Martin* of the Parish of *St. Leonard Foster-Lane*, in *London*, Goldsmith, the just Sum of Ten Pounds of good and lawful Money of *England*, and which I do hereby Promise, to Pay unto him the said *Andrew Martin*, on the Twentieth Day of *July* next, ensuing the Date hereof. Witness my Hand, this Tenth Day of *June*, Anno Dom. 1702.

Thomas Randal.

The Form of a Will.

IN the Name of God, *Amen*. The Tenth Day of *May* in the Year of our Lord, 1703. I *Peter Gravous* of *Stamford*, in the Country of *Lincoln* Gentleman, being very sick and weak in Body, but of perfect Mind and Memory, Thanks be given unto God therefore, calling unto mind the mortality of my Body, and knowing that it is appointed for all Men once to Die, do make and ordain this my Last Will and Testament: That is to say, principally, and first of all, I give and recommend my Soul into the Hands of God that gave it; and for my Body, I recommend it to the Earth, to be buried in a Christian like, and decent manner, at the discretion of my Executors, nothing doubting but at the general Resurre-
ction,

Instructions for Youth.

71

tion, I shall Receive the same again by the mighty Power of God, and as touching such worldly Estate, wherewith it hath pleased God to bless me in this Life, I give, devise, and dispose of the same in the following manner and form.

Imprimis, I give and bequeath to *Sarah* my dearly beloved Wife, the Summ of Two Hundred Pounds, of good and lawful Monies to be raised and levied out of my Estate, together with all my Household Goods and Moveables.

Item, I give to my well-beloved Son, *John Gravous*, whom I likewise constitute, make, and ordain my only and sole Executor of this my Last Will and Testament, all and singular my Lands, Messuages, and Tenements, by him freely to be possessed and enjoyed. And I do hereby utterly disallow, revoke and disannul all and every other former Testaments, Wills and Legacies, Requests, and Executors, by me in any ways before this time Named, Willed and Bequeathed, Ratifying and Confirming this, and no other, to be my Last Will and Testament. In Witness whereof I have hereunto set my Hand and Seal, the Day and Year above written.

Peter Gravous.

Sign'd, Seal'd, Publish'd, Pronunc'd, and Declar'd by the said _____ as his Last Will and Testament, in the presence of us the Subscribers, &c.

Edward Mournful.

Benjamin Meyer, and

Nebuchadnezzar Bunce.

 *Note,*

Note, That if any Legacies, or particular Summ or Summs of Money, Goods, Chattels, &c. be given, they must be mention'd, as the Names of those that are given to ; and that, at this Day, Three Witneses are required, not any of them being included by Name in the Substance of the Will, as a Party concerned therein ; for if so, the included Party is not held to be a legal Witness : And because, in Case of Wills, many Controversies have arose, which have proved tedious and chargeable, I think it not amiss to cite the Opinions of the Learned in this kind, touching many things wery material to be known.

William Wills

The Form of a Bill of Sale.

K Now all Men by these Presents, That I *Samuel William* of *St. Albans*, in the County of *Hertford*, Weaver, for and in consideration of the Summ of Forty Pounds, of lawful Money of *England*, to me in Hand paid by *James Jacob*, of *Reading*, in the County of *Berks*, Yeoman, whereof I do hereby acknowledge the Receipt, and my self therewith fully and entirely satisfied, have Bargain'd, Sold, Set, and delivered, and by these Presents, in plain and open Market according to the just and due Form of Law, in that Case made and provided, do Bargain, Set-over, and deliver unto the said *James Jacob*, one Silver Tankard, weighing sixteen Ounces ; one Silver Beaker weighing Ten Ounces ; one Chest of Damask and Diaper Linnen, valued at Five Pounds ; a Feather Bed, with proportional Furniture, value Five Pounds, with other Goods and Chattels

Chattels, &c. to have and to hold the said Bargain'd Premises unto the said *James Jacob*, his Executors, Administrators and Assigns to the only proper use and behoof of him the said *James Jacob*, his Executors, Administrators and Assigns for ever : And I the said *Samuel William*, for my self, my Executors, and Administrators, the said Bargain'd Premises, unto the said *James Jacob*, his Executors, Administrators and Assigns against all and all manner of Persons shall and will warrant, and for ever defend by these Presents. In Witness whereof, together with the delivery of the Bargain'd Premises, I have hereunto set my Hand and Seal the Tenth Day of *April*, in the First Year of the Reign of our Sovereign Lady *ANNE*, by the Grace of God of *England*, &c. Queen, and of our Lord God, 1703.

Sign'd, Seal'd and Delivered

in the presence of

Samuel William.

George Meadow.

William Lincoln.

 *Note*, That a part of the Goods mention'd in the Bill must be delivered with it in the name of the rest.

The Form of a Letter of Attorney, to impower one to Receive or Sue for a Debt, and may serve in general, &c. the Name, and Circumstance of the Business being changed, as Occasion requires.

K Now all Men by these Presents, That I *Richard Underhill*, of *Hertford*, in the County of *Hertford*, Yeoman, have for sundry good Causes, and weighty Considerations, Nominated, Constituted, Ordained and Appointed,

G

ed,

ed, and by these Presents do Nominate, Constitute and Appoint, and in my stead and place, put my trusty and well beloved Friend, *James Groves* of *London*, Gentleman, my true and lawful Attorney to ask, Demand, Levy, Recover and Receive for me, and in my Name, and to my use and behoof, of *Will. Boeman*, of *C.* in the County of *Essex*, Husbandman, the Summ of Forty Pounds, of good and lawful Money of *England*, which the said *Will. Boeman*, oweth to me, and wherein he standeth bound unto me by his Bond, or Writing Obligatory, under his Hand and Seal, bearing Date the Twenty eighth Day of *March*, Ann. Dom. 1703. giving, and by these Presents granting to my said Attorney my sole and full Power and Authority in the Premises, to Sue, Arrest, Implead, Imprison and Condemn the said *William Boeman*, his Heirs, Executors, or Administrators, for me, and in my Name, in any Court, Spiritual or Temporal, before any Judge or Justice; and the same *William Boeman*, his Heirs, Executors or Administrators, again out of Prison to deliver at his discretion, and upon the receipt of the said Summ of Forty Pounds or any part thereof one or more legal Acquittance or Acquittances, Discharge, or Discharges for me, and in my Name, to Make, Sign, Seal and Deliver; as also one or more Attorney or Attorneys under him, to Substitute or Appoint and again at his Pleasure to revoke, and further to do, execute, perform, and finish for me, and in my Name, all and singular thing or things, which shall or may be necessary, touching and concerning

the

the Premises as fully, throughly and entirely, as I the said *Richard Underhill* in my own Person, might or could do in or about the same, Ratifying, Confirming and Allowing whatsoever my said Attorney shall so do, or cause to be done in the Premises, by these Presents : In Witness whereof, I the said *Richard Underhill* have hereunto set my Hand and Seal, the Seventh Day of *January*, in the First Year of the Reign of our Sovereign Lady, Queen *Anne*, by the Grace of God of *England*, &c. and in the Year of our Lord God, One Thousand Seven Hundred and Three.

Richard Underhill.

In case any Person should unadvisedly give or grant any such Letter of Attorney which he, upon more mature Deliberation, is willing to revoke ; then he may, for the repealing it, write and deliver his Form, as a publick Protestation against the Letter so granted in particular or general.

TO all Christian People to whom these Presents shall come, *Richard Underhill*, of *Hertford*, in the County of *Hertford*, Yeoman, sendeth Greeting. Whereas I the said *Richard Underhill*, upon the Trust and Confidence which I had in *James Groves*, of *London*, Gentleman, did, by my Letter of Attorney, constitute and make the said *James Groves*, in my Name, and for all and singular my Goods, Debts, Dues, and Demands whatsoever, my lawful Attorney, and did give him further Authority and Power to deal for me, as by the said Writing to him made more at large appeareth. Now, Know ye that I the said *Rich-*

ard Underhill, for that the said *James Groves* hath, by colour of the said Authority to him given, behaved himself greatly to my hindrance, contrary to the Trust and Confidence I reposed in him, have Revoked, Countermanded, and made Void, and by these Presents do Revoke, Countermand, and make Void, the said Letter of Attorney, and all the Power and Authority of the said *James Groves* to him given, as well by the said Writing as by any other means whatsoever, whereby he can or may pretend to have any doing or dealing for me, or in my Name, touching any thing that is mine. In Witness whereof I have hereunto set my Hand Seal the Seventh Day of *April*, in the Second Year of the Reign of our Sovereign Lady Queen *Anne*, by the Grace of God, of *England*, &c. and in the Year of our Lord God, 1703.

Richard Underhill.

 *Note*, That if it be made to Revoke a Letter of Attorney given for one certain Summ, that Summ must be only mention'd; but if no Limitation be set, you may expresse the Trust in general.

Pounds.

Tens of Pounds.

longe
either
the J
first d
t. in
ast d
Orde

Instructions for Youth.

77

A TABLE shewing the True Interest of any Summ, from Five Shillings to a Hundred Pounds.

		1 Mon.			3 Mon.			6 Mon.			9 Mon.			A Year.		
		s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.
Shillings.	5	0	0	1	0	0	3	0	1	3	0	2	1	0	3	2
	10	0	0	2	0	1	3	0	3	2	0	5	2	0	7	1
	15	0	0	3	0	2	2	0	5	0	0	8	0	0	10	2
Pounds.	1	0	1	0	0	3	2	0	7	0	0	10	2	2	1	0
	2	0	2	1	0	7	0	1	2	1	1	9	1	2	4	2
	3	0	3	2	0	10	2	1	9	1	2	7	3	3	6	3
	4	0	4	3	1	2	1	2	4	2	3	6	3	4	9	0
	5	0	6	0	1	6	0	3	0	0	4	6	0	6	0	0
	6	0	7	0	1	9	2	3	7	0	5	4	2	7	1	1
	7	0	8	1	2	1	0	4	2	1	6	3	1	8	8	2
	8	0	9	2	2	4	2	4	9	1	7	1	2	9	6	3
	9	0	10	3	2	8	1	5	4	2	8	0	3	10	9	0
Tens of Pounds.		l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.
	10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
	20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
	30	0	3	0	0	9	0	0	18	0	1	7	0	1	16	0
	40	0	4	0	0	12	0	1	4	0	1	16	0	2	8	0
	50	0	5	0	0	15	0	1	10	0	2	5	0	3	0	0
	60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
	70	0	7	0	1	1	0	2	2	0	3	3	0	4	4	0
	80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
	90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
	100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

The true Interest of any Summ may be known for a longer or shorter time than is expressed in the Table, &c. either by Abstracting or Multiplying, which I leave to the Judicious; and only say, That the Figure 5. in the first division of the first Column stands for 5 s. the Figure 1. in the second division for 1 l. and the Figure 10. in the last division for 10 l. and so consequently of the rest in Order.

Titles of Honour and Appellations, &c. in English and Latin, as they are given and attributed.

A King.	Rex
A Queen.	Regina
A Prince	Princeps
A Princess	Principiſſa
An Archbiſhop	Archiepiscopuſ
A Duke	Dux
A Dutcheſs.	Duciſſa
A Marquis	Marchio
A Marchioneff	Marchioniſſa
An Earl	Comes
A Counteſs.	Comitiſſa
A Viſcount	Vicecomes
A Viſcounteſs	Vicecomitiſſa
A Baron	Baro
A Baroneſs	Baroniſſa
A Baronet	Baronettuſ
A Knight of the Garter	Equeſ auratæ perſcelidis
A Knight of the Bath	Equeſ de Balneo
A Knight	Equeſ auratuſ, vel Militeſ
A Knight Banneret	Bannerettuſ
A Lady	Heroiſa
An Eſquire	Armiger.
A Gentleman	Generoſuſ
A Gentlewoman	Generoſa
A Doct. of Divinity	Theologiæ Doct. or
A Doct. of the Civil Law	Legum Doct. or
A Doct. of Phyſick	Medicina Doct. or
A Batchelor of Divinity	Theologiæ Baccalaureuſ
A Maſter of Arts	Artium Magiſter
A Batchelor of Arts	Artium Baccalaureuſ
A Preſt or Parſon	Clericuſ.
A Widow	Viduā
A Maid	Spinſteria, Virgo, Puella

A fourfold Life.

A Rational Life, *The Life of a Man.*

An Animal or Sensitive Life, *The Life of a Beast.*

A Vegative Life, *The Life of a Plant.*

A Spiritual Life, *The Life of a Saint.*

Of Scripture Weights, Measures and Coins.

A Hairs breadth, *The 48th part of an Inch.*

A Hands breadth, *Three Inches.*

A Span, *Nine Inches.*

A Foot, *Twelve Inches.*

A Cubit, *A Foot and a half.*

A Holy Cubit, *A Yard.*

The King's Cubit, *A Foot and Nine Inches.*

A Reed, *Six Cubits and a Hands breadth.*

A Pace, *Five Feet.*

A Furlong, *125 Paces.*

A Mile, *100 Paces.*

A Sabbath-days Journey, *600 Paces.*

Measures of capacity of things that are dry.

A Kab, *A Quart.*

An Omer, *Three Pints and a half.*

A Measure, or Seah, *A Gallon.*

An Ephah, *Half a Bushel and a Pottle.*

Half Omer or Lethec, *Seven Bushels and a Quart.*

An Homer or Cor, *14 Bushels and a Pottle.*

Measures of Liquins.

A Logg, *Half a Pint.*

80 *The Child's Delight, or*

A Hin, *Three Quarts.*

A Bath, *Nine Gallons and 3 Quarts.*

A Pot, or Sextary, *a Pint and a half.*

A Measure, or Choenix, *a Quart.*

A Firkin, *Four Gallons and a half.*

Weights of Appension, or Counterpoise.

A Shekel in weight, *a quarter of an Ounce.*

A Shekel of the Sanctuary *half an Ounce.*

A Pound, *Twelve Ounces.*

A Talent, *62 Pounds.*

A Mule's Burden, *200 weight.*

Weights used in England.

Troy Weight.

A Grain, *The weight of a Grain of Wheat, gathered out of the middle of the Ear, well dried.*

24 Grains, *make one Penny weight.*

20 Penny weight, *1 Ounce.*

12 Ounces, *1 Pound. By this weight, Gold and Silver, and Bread are weighed.*

Aver-du-pois weight.

4 quarters of a Dram, *1 Dram.*

16 Drams, *1 Ounce.*

16 Ounces, *1 Pound.*

28 Pounds, *1 quarter of a Hundred.*

4 Quarters, *100 weight, or 112 Pound.*

20 Hundred, *1 Tun.*

By this weight is weighed all Grocery-Wares,

Instructions for Youth. 81

Wares, Butter, Cheese, Flesh, Wax, Lead, Pitch, Rosin, Tallow, Hemp, Iron, Copper, Tin, and other such things.

Of English Measures.

- 2 Pints makes 1 Quart.
- 2 Quarts, 1 Pottle.
- 2 pottles, 1 Gallon.
- 8 Gallons, 1 Firkin of Ale.
- 9 Gallons, 1 Firkin of Beer.
- 2 Firkins, 1 Kilderkin.
- 2 Kilderkins, 1 Barrel.
- 42 Gallons, a Tierce of Wine.
- 63 Gallons, 1 Hogshead.
- 2 Hogsheads, 1 Pipe, or Butt.
- 2 Pipes or Butts, 1 Tun.

Of Dry Measures.

- 2 Pints make 1 Quart.
- 2 Quarts, 1 Pottle.
- 2 Pottles, 1 Gallon.
- 2 Gallons, 1 Peck.
- 4 Pecks, 1 Bushel.
- 8 Bushels, 1 Quarter.
- 4 Quarters, 1 Chaldron.
- 5 Quarters, 1 Wey.

Of Long Measures.

- 3 Barley Corns, 1 Inch.
- 12 Inches, 1 Foot.

3 Foot,

3 Foot, 1 Yard.

6 Foot, 1 Fathom.

5 Yards and a half, or 16 Foot and a half,
1 Pole, or Perch.

43 Poles, 1 Furlong.

8 Furlongs, 1 English Mile.

40 square Poles or Perches, 1 Rod, or quar-
ter of an Acre.

4 Rods, an Acre.

Grace before Meat.

GOOD Lord we beseech thee to bless us, and
our meeting at this time, and all thy good
Creatures provided for us, and grant that we may
use them soberly, as in thy Presence, and receive
them thankfully, as from thine Hand, to the Glo-
ry of thy Holy Name, Amen.

Grace after Meat.

WE thank thee, O Lord, for all thy good Crea-
tures which thou at this time hath bestowed
upon us, and as thou hast fed our Bodies with that
Food which is Convenient and Necessary for them,
so we beseech thee Feed our Souls with that Food
which perisheth not, but endureth to Eternal Life,
thy Holy Name be Blessed and Praised now and
for ever, Amen.

Grace

Grace before Meat.

LORD bless us in the Use of all thy good Creatures, that now we shall receive at thy bountiful hands, giving strength to them to nourish us, and giving hearts unto us to be thankful unto thee for the same, to the glory of thy holy Name, Amen.

Grace After Meat.

WE Return thee hearty Thanks, O Lord, that thou hast bountifully refreshed and comforted us with thy good Creatures, and hast bestowed many other Benefits upon us, which thou hast denied to many others of thy Servants; to whom be ascribed all Honour, Power and Glory, now and for evermore, Amen.

Grace Before Meat.

HOLY Father, thou takest Care of us, and providest for us, and we live continually upon thy Allowance; in our selves we have neither Hope nor Help: We pray thee give us to taste of thy love and kindness in the Creatures thou hast prepared for us: Command a Blessing upon them, and let the Blessing of thy Free Grace be on our hearts, to prepare them for thy Self and thy Service, through Jesus Christ our Lord.

Thanksgiving After Meat.

THOU renewest thy Mercies unto us, O Lord, because great is thy Faithfulness, make our hearts, we pray thee, sensible of thy Goodness and Kindness towards us, and teach us, in the enjoyment of thy manifold Mercies, to live unto thy Praise, through Jesus Christ our Lord.

Books Printed for, and Sold by William and Joseph
Marshall, at the Bible in Newgate-street.

1. **T**HE Young Man's Guide for Drawing, Lim-
ning and Etching, with Directions, price 1 s.
2. *Bunyan of Election and Reprobation* unfolded
and explained, price 6 d.
3. *Cook's Marrow of Chymistry*, with Anatomy,
and the Marrow of Physick, shewing the *Causes, Signs*
and *Cures* of most Diseases: The Fourth Edition,
enlarg'd with 12 Copper Cuts, price bound 6 s.
4. *Mr. Tho. Cole of Christian Religion*, in sundry
points. price bound 2 s. 6 d.
5. *Collins's Temple*, Repair'd, Price bound 1 s.
6. *Ayres's Æsop Fables*, price bound 2 s. 6 d.
7. *Youth's Comedy*, or, *The Soul's Trials and*
Triumph. By T. S. price 1 s.
8. *Thomas Barnes's Safe Conduct to the Christi-*
an's Resting-place: With a Preface, by Mr. *Timothy*
Rogers, M. A. price bound 1 s. 6 d.
9. *An Essay for Reformation of Manners*, 6 d.
10. *Beams of Divine Light*, 3 d.
11. *The Psalm-singer's Guide*, or, *The Tutor to*
singing, Set forth by Mr. *Tate* and Mr. *Brady*, 1 s. 6 d.
12. *Bunyan's Doctrine of the Law and Grace* un-
folded. Second Edition corrected, pr. bound 1 s. 6 d.
13. *Sendell's Benefit and Excellency of Christian*
Love and Unity, price 6 d.
14. *Doe's Collection of Experiences of the Work*
of Grace on several Persons, price 6 d.
15. *Gammon's Christ a Christian's Life*: Or, a
practical Discourse of a Believer's Life: The Se-
cond Edition corrected, and highly recommended
by Three Divines of *London*, price bound 1 s. 6 d.
16. *Worden's Leper*, and the *Leper's House* cleans-
ed, divided into Ten Parts, price bound 1 s.
17. *A Guide to Parish Clerks*, the *Treble* and
Bass of the *Singing Psalms*, useful for all Learners
by *H. Playford*, 1 s.



seph

Lim-
ce 1 s.
folded

atomy,
s, Signs
dition,

r.
undry

d 1 s.
6 d.
ls and

Christi-
imony

6 d.

utor to
s. 6 d.

ace un-
s. 6 d.

ristian

e Work

Or, a

The Se-

ended

6 d.

clean

le and

arners

William Mass

his Book 1712

his Libr that

manuscripts
with some
forgoten
now wanting
thinks to pay
(8) 800

800

are

thirty

books

net

September

year

gone

and
number

William
Halter

his book
1711 12

William

Walter

his book
1711 12

Thomas Mason his Book
1765

7.
12

this

William Walker

William
Walker

His Book

1771-2)

God give him
grace and
to look on it
Amen
he hope it will

21